CONCILIUM FLORUM,

THE

Downfall of May-Games:

WHEREIN

Is set forth the rudeness, prophaneness, swearing, drinking, fighting, dancing, whoring, idleness, and spence of precious time, contempt of God and godly Magistrates, Ministers and People, that crept the Rabbles and rout, at the place and prophaneness, and Heathenish Custom.

Clarified by the general complaint of the rudeness of people in the land, in the behalf of Reformation.

Here you have Twenty Arguments against these prophane Sports, and all the Cavills made by the Rabbles for the Time reviled and Answered.

Together with an Addition of some Verses in the close, for an delight of the ingenious Reader.

By THO. WALL, B. D. and Pastor of Kings-norton.

The Second Edition Corrected.

[illegible]

[illegible] Printed for Henry Mortlock, at the Phenix [illegible]

An unknown Friend to the Innocent, and honoring Author, upon his judicial proceedings against the

MAY-POLE.

NOw six times two impannel'd are to passe
[Alas poor *Flora* !] upon one [a] Goddesse.
Flora complains, 'gainst her there's greater odds,
Than when one [b] Girl assaulted by two Gods,
And challengeth your Jury; the whole List,
Shee sayes, was pack'd by a Misogynist.
Bold [c] *Cara* pleads her cause, and speaks her fears,
Because you do not my her by her Peers.
That y'are unjust, and quotes our Old Laws for't,
The Cortizan excepts against the Court:
No jurisdiction of *Pres-ter-John*
Ere reach'd the skirts of this our Cortizan.
Hold then, cries [d] *Machus*, [e] *Pornetus* is another,
Who with [f] *Aselgus*, their lascivious brother,
Pretend to guard their Deity, and do
With zeal, as you the Schools and Pulpit too.
Whilst [g] *Methus* marching with the *May-pole* rout,
In rescue of the pris'ner, does not doubt
T'protect th'Protectrix of their fruit and flowers,
By watring weeds, with most intemperate showers.
Adjourn your Court then, lest it prove your fate,
To pull the *May-pole* down upon your pate.
A tree once danger'd [h] *Marius* by its fall,
As hee scap'd then, so now I wish may *Hall*.
Nor for these Rancers is my option worse,
Than that they may mounte *Hannus* wooden horse;
That who with *Flora* lie under th'green tree,
May suffer for her upon that that's dry.

Tuus Antifloralis.

[a] An old Roman Strumpet the Goddesse of *May-Games*.
[b] *Ista dolo Dianæ, &c. Ovid. lib. 4.*
[c] The flesh.
[d] Adultery.
[e] Fornication.
[f] Lascivia insaciabilis.
[g] Drunkennesse.
[h] *Carm. lib. 2. Ode 13.*

To the ingenious Author upon his Judicial Proceedings against Dame Flora.

INstead of Directory Statues, when
I found Poles *rais'd so high, as if they'd been*
To entertain the Cuckoos, or to give
The clouds that in the Heavens lurkt fire a
I gan't think whether at length I should come,
To reform'd London, *or to Popish* Rome.
Anon I found my self in London, *and*
Unsatisfi'd as yet, began t'demand
Th' original of May-poles, *where I found,*
Their Author Flora *was, and* Rome *their ground.*
A Declaration there was entered by
A part Divine, shewing th' Idolatry
Of such Erections: it does a Jury call,
That his proceedings might be legal all.
It is the speech of those men who chose each light
A fresh god, whom to worship until night,
This thing this day my Deity shall be,
To morrow as I think fit day, it tree.
We shall invent the words: a tree to day,
To morrow we shall see it worship pay.
A bush to day, to morrow will begin
To hearth' respect of him that dwelt therein.
But lo Jerubbaal *comes in his might,*
(with open zeal, and Gideon-*like, its night)*
Attended, not with ten men of his own,
But a full Jury of the greatest renown,
And fells the Grove. Go authors spirits, quit
Idolatrous Midian *with your skill,*
And all the superstitious work do feel
The wonted fruits of thy enraged heel.
This is no Frog-fight, but the Eunuch's zeal,
Grapling with proud and painted Jezebel.

Gentil Shelborn.

Hodie mihi, Jupiter ego, cras mihi vinum, cras, fiscellus, inutile lignum.

The

THE DOVVNFALL OF MAY-GAMES.

THE times wee live in, of late have been very [illegible] and full of [illegible] as the weathercocks [illegible] with them. Lately men were exorbitant, and did run out into extream opinions, now they are exorbitant, and run out into extream practices. Before men were fanatick and mad in their Pride, now men are fanatick and madde in Pleasure; they rate, they roar, they sings, they swear, they drink, they dance, they whore, they lye, they scoff, yea some there are (Those they are but many) that put their [illegible] into the cup, and then drink a health to the King, and to the confusion of Sir Iohn the King; this is reported to mee by persons of good repute; If this bee true as sure as God is just and true, hee will bee avenged on the actors of such horrid blasphemy.

Lately wee were troubled with a sort of Puritans, who under pretence of extraordinary sanctity, [illegible] heresie and blasphemy against God, his Word, his Worship, and Ordinances; now wee run madding on the other hand, and are like to be troubled with Mad-Pleasure, Extravagant Drunkards, blasphemous swearers, drunken Sabbath-breakers, [illegible] Pleasure, [illegible] wee are fallen into sinfull, sinning wee fall into sinfull customes. &c. Those old Antichrists begin to put out their horns again, [illegible] doubt

Contrarie, fremunt, perstrepunt, tan ultuantur, & furentibus similes insaniae videntur. Nicol. de Clemangis, de novis celebritatibus non instituendis.

Veteres falsitas, novi lasciviores.

doubt not but the Lord in his due time will raise up the [illegible] as Carpenters to take off these horns, [illegible] who have power in their hands to cut off these horns of the wicked, and yet will not, they shall wear them. *Qui non vetat peccare cum possit, jubet.* It was the sin of *Israel*, that when the Lord by a [illegible] hand of providence had delivered them from their Egyptian bondage, yet they returned in their hearts, and desired into *Egypt* again, *Ezek.* 7. 39. and longed for [illegible] as their Garlick and Onions, and flesh-pots there. *Numb.* 11. 4, 5. and this brought a very great plague upon them, *vers.* 33. The Lord commanded *Moses* to bid the people go forward, *Exod.* 14. 15. [illegible] to have his people [illegible] in [illegible] of [illegible] and [illegible] but if they once go backward, [illegible] will destroy them. *Jer.* 14. *They have forsaken the Lord, and are gone away backward.* See what follows, *vers.* 7. *Their Country is desolate, their Cities are burnt with fire, and strangers devour it in their presence.* And what can *England* expect if it go on in Apostasie (as it hath done of late) both in doctrine and manners, but the sword, pestilence and famine, and all other fearful judgements that as we have been notorious for sin, so now we should see notorious for judging? Could we but once keep the narrow way of life, without swerving to the right hand or the left, we might yet see an happy people. *Psal.* 1. 8. The way to Heaven is like the way over a narrow bridge, under which is a great gulf, into which a man may fall by going too much on the right hand, or too much on the left hand; and to say truth, the Devil comes not much on which hand men fall into Hell, [illegible] but [illegible] Wee all [illegible] profane principles, [illegible] a man may go to Hell sooner for profane practices, for these generate profane principles: when men lead loose lives, then they become lewd and licentious; [illegible] to defend their loose and lewd practices; as wee see in Papists and Quakerism, and this brings men as fast to hell and damnation, profane Preachers, and such as will sing *placentia*, and claw their sensual itch,

Quid tristes querimoniæ, si non supplicio culpæ recidunt? quid leges sine moribus vanæ proficiunt? Horat. Carm. l. 3. Ode 24.

and

and then they perish without remedy, Prov. 29. 1. Heb. 6. 4. 5. 6. 7. 8. 9. 10.

The Reader, I know, doth many of some in his time, that were most [illegible], yet, 2 Pet. 2. 19. and wee have those in our times, that are most [illegible] Sabbaths, [illegible] dancing, Drinking, Playing, the [illegible] time; yea in their hats (as in the University by [illegible]) showing an old [illegible] with [illegible] of the [illegible] their [illegible] mixed up. And all this called preaching against with an high hand against much light and love, against many prayers and warnings, against many prayers and vows to the contrary, [illegible] then hee hath done, and what could wee do more against him, than wee have done, had hee been our deadly enemy? wee could not have acted more filely and vilanously against him, both in our principles, and in our practices, than many of us have done; and if after all Gods cost and care, instead of the grapes of obedience, we bring forth the wild grapes of disobedience and rebellion, we shall provoke the Lord to pull up the hedge, to let in the wilde beasts, to consume as after hee hath done us good, and to repent of all the mercies which hee hath bestowed upon us. Hee will take away his Gospel, with all those blessings which accompany it, and then *woe unto us, when the Lord departs from us*, Hos. 9. 12. When God goes from a people, peace goes, protection goes, comfort goes, health, wealth, and glory goes. I do verily believe there hath been a greater flood of *spiritual Mercies* in ten weeks past, than in ten years before. Do wee thus requite the Lord, O foolish and unwise! Is this the thanks wee give him for an hundred years preaching of the Gospel, and for those signal mercies in bringing down Bishops, and Anarchical ones without blood-shed, or almost always struck. As King *Asbigh* said sometimes, *Have I made of*

Against Healths. See my Comment on 2 Tim. 3. 3. p. 94.

I have this from an eye-witness, and cannot but mourn to think, that those who should be readers of others, have learnt no better themselves. *Nunquam indocti & sapiant ea-dem.*

In some places Maids drink healths upon their knees, Thralle in men, but a-dornable in women.

There were two persons of quality, that some years since drank this strange Health upon their knees, and not long after, sought to betray him; this I have from an eye-witness of good quality.

Mad-men! So may I say, shall we [illegible] shall we never come to our wits again, living soberly, righteously, and religiously? Where shall we [illegible] in judgement, [illegible] in charity, and [illegible] our conversations, answering our Gospel-light with Gospel-lives, and our Gospel-principles with Gospel-practices, that all our teaching may rise at the last day for our justification, and not for our condemnation. The open [illegible] is a great heart-breaking to the faithful Ministers of Christ, and makes them cry in the [illegible] *our report, and to whom is the arm of the Lord revealed? we have laboured in vain, and spent our strength in vain.* If *Moses* were angry when he saw the people dance about a Golden-calf, well may we be angry to see people dancing the Mass-rice about a pot in honor of a whore, as you shall see anon. The world begins to loathe Gods Manna, they are weary of preaching, and sick of Sermons, and therefore 'tis just with God to ease them of such burdens, and to lay upon them the heavy yoak of cruel and tyrannical men, that they may know the difference between Gods service, and the service of the Nations. Men begin to cry out, *Esaias* is too bold, *Jeremy* too harsh, *Amos* is too plain, hee must go further off. 'Tis these precise *Lots* that will not let the people go quietly to Hell, that are the troublers of *Israel*; if once they could but bee shut of them, then they might sing, and sweat, and rant and roar, and bee as safe as *Sodom* was when *Lot* was gone out of it. Let such prophane ones know, that if the Lord should in judgement once remove his faithful Ministers from an ungrateful world, woes and sorrows would soon surprise them. The glory would soon depart from *England*, if once the Ark of God were taken. 'Tis Liberty, Liberty, Liberty that wicked men long for. As many men were lately for Liberty, and toleration of all opinions; so many are now for liberty for all licentious practices, and if these bee not restrained by the Magistrate, who must not bear the sword in vain, especially towards such sons of *Belial*; God will take the sword into his own hand, and will proclaim a Liberty for such *Libertines*, to the

Quot tiranos Clodius, non omnes Catones fovet. Sen. Epist. 98

sword,

[illegible] and to the famine, and as hee hath [illegible] down those that were for all *evill manners*; so hee will (in his due time) bring down those that are for all *evill practices*, *Deus dabit his quoque finem & finem.*

It hath cost mee some pains to finde out the Original of these prophane revels, when people shall understand the sinfulnesse and tendency of them, I believe there is no sober man but will abhor them. The *Inventor* [illegible] the better to deter their children from drunkennesse, would bring such a *Drunkard*, and lay him before them, that so they seeing his beastly condition, might learn to loathe that sinning sin of drunkennesse. I have presented these meretricious practises naked to thy view, that thou mayest bee brought to an utter detestation of them; for the very rehearsal of them is a good part of their confutation, *Horrent ipsa ipsa refutant.* It would bee a work well beseeming the Parliament, to improve the power which providence hath put into their hands, for the stopping of that general prophanenesse which hath over-spread the Land; and to encourage Religion in the power of it, especially considering that noble and princely expression of the King (in his Letter to the House of Commons) *That nothing shall bee proposed by them to manifest his zeal and affection for the advancement of the Protestant Religion, to which he will not readily consent.* The good Lord at last unite the hearts of King, Lords, and Commons, for the promoting of this work of works, without which wee can never expect to prosper.

Had this rudeness been acted only in some ignorant and obscure parts of the Land, I had been silent; but when I perceived that the complaints were general from all parts of the Land, and that even in *Cheap-side* it self, the rude rabble had set up this Ensign of prophanenesse, and had put the Land Mayor as the crowder of scoffing to pulled down; I could not out of my dearest respects and tender compassion to the Land of my Nativity, and for the prevention of the like disorders (if possible) for the future, but put pen to

paper, and discover the foulest vice, and vile practices, that attends such [illegible] to be [illegible] known to all, [illegible] further, and the eyes of God [illegible] for nothing [illegible] him, but that wee walking as becomes his people, he may rejoyce in us, and [illegible] us to do us good for ever.

My record is on high, that I have no further end in this work, but desire to be found in the number of those that study the real peace and welfare of the Land, I have therefore expoled the work to the censure of the learnedst and severest Criticks that I could gain. I have added some Poetry, and made it as inoffensively pleasant, as might bee, that it might take with all, and exasperate none.

The experience which I have had of Gods blessing on my labours against *Lakerones in practise*, hath emboldened me to go forth in his name against *Lakerones in practise*, These mountains as well as those, shall become a plain before Gods people.

I shall not trouble you with a *preamble for reading*, for I know no of any one that hath in a sort, Treatised (but scarcely by the by) handled this subject, which somewhat encouraged me to see upon the work.

I shall bee concise and argumentative, because I would not tire my self nor my Reader, with any tedious discourse in this kinde.

Arguments against May-Games.

The first Argument is this,

That whose Rise, Root, and Original is evil, that thing cannot bee good:

But the Rise, Root, and Original of May-Games is evil, Ergo they cannot bee good.

The *Major* is clear, and like a Mathematical Principle, shines so bright with its own light, that it needs no demonstration: for if the fountain be bitter, the streams cannot bee sweet, if the root bee rotten, so is the fruit.

Thus (Sweet I prove that) as the Revels and disorders of Christmas spring from the Pagans *Saturnalia*, and from them *Carnis-tollendum*, and so on (as is abundantly proved by Mr. *Prynne*) So these *Floralia* May-Games had their Original from the *Floralia* feasts, and exercises of the *Pagan-Romans* which were solemnized about the first of *May*, then they came to *Rome Antichristian*, as a prop to uphold their superstitious and prophane Kingdome, and so to us.

V. De Cry. Conformities chap. 19. Conform. 1. p. 44.

Their Rise briefly was thus, One *Flora* a notable Harlot which had got much riches by whoring, at her death bequeathed her substance to the people of *Rome*, about the year of the World, 3706, and before Christ 242. (saith *Calvisius*) thee appointed a great sum of money to lye in stock, with the usury of which they should yearly keep certain Prayes called *Floralia* or May-Games, in singing, dancing, drinking, whoring, and all manner of lascivioufness, in remembrance of her. By sound of Trumpet all the whores were called to these sports, where they danced naked about the streets, with Trumpets blown before them. Hence that of *Juvenal* speaking of a lewd woman, thee calls her a *Floralia Cantaba.* —— *Dic mihi, Flora prosit*

Floralia notorum inhibet, Juven. Sat. 60.

V. Hospinian de Orig. Festorum p. 99. Polydor. Virgil. lib. 4. cap. 14. & lib. 5. cap. 2. Godwin Antiq. lib. 1. sect. 2. c. 9. p. 7, 8. & l. 5. sect. 3. cap. 3. p. 87.

Floralia in honorem Floræ, è meretrice Deæ facta, agebantur à meretricibus exutis, omnibus in ludis scenicis, nudæ ad populum saltantes. Plutarch. in Romul. Epig. lib. 1. p. 2.

After some time the Senate of *Rome* being ashamed of the original of these *Floralia*, invented this fig-leaf for a cover. They told the people, that *Flora* was a Goddess, which had the custom of Flowers (for Pagans and Papists have Gods and Goddesses almost for every thing, as St. *Lucy* for their sorrow, St. *Andrew* for their Pigs, St. *George* for their Wives, St. *Luke* for the Dentists, St. *Antonio* for the Worms, St. *Yves* for the Day, St. *Stephen* for the Night, and St. *Flora* for their Flowers) and therefore thee must bee worshipped (according to the custome

V. Aug. de Civit. Dei lib. 4. cap. 8.

The Heathens had thirty thousand Gods. *Wremse* on the Command. chap. 5. p. 79.

customs of Heathenish and Idolatrous Festivals, which lascivious sports and pastimes in May, that they might the more carefully see to their flowers, fruits, and herbs.

Pii Iudi celebrantur cum omni lascivia, convenientes mulieribus meretrici. Nauclerus Chronogr. Pelac. Generat. 44. Col. Salmasius ad Solinum Mistorum in Cosmographia. & Rosinus de Antiquit. Rom. lib. 5. cap. 25.

These *Floralia* sports were very antient, for I finde they were practised in Cato the Censors time, who flourished about the year of the world, 3750. His gravity (saith the Historian) deterred the people from acting those obscenities in his sight.

Val. Maximus lib. 2. c. 10. sect. 8. & Senecæ Epist. 98.

Plutarch in the life of *Pompey*, makes mention of one *Flora*, that was *Pompey's* Curtezan, though these were one *eadem furiæ*, *Flora* by name, and *Flora* in deed, yet shee was younger than the former by a hundred years, for the *Flora* wee speak of, lived about two hundred years before Christ, when this lived about one hundred years before him.

A second Argument is this,

All Idolatry is sinfull.

But this is Idolatry. 'Tis a forsaking of God, who is the Fountain of living waters, to go to a broken Cistern. 'Tis a robbing God of his honour, and giving it to a whore. They keep a feast to her, set up a Pole adorned with flowry Garlands, Ribbons, and other ornaments, to the end that they may preserve their fruits and flowers. Like the worshippers of *Baal*, who danced round about the Altar in honour of that Idol, and to procure the more speedy audience from it, 1. *King.* 18. 26. Neither will some Men say, that you intend no such thing, for this is *finis operis*, though not *finis operantis*. The action must be judged of by the end of the work, and not by the end of him that works; now the chief end for which this feast was at first ordained, is Idolatrous. The Israelites had no mind to worship the Calf, yet that was *finis operis*, and therefore God charged them with worshipping of it, *Ps.* 106. 20. How unseemly is it

then

[illegible] God, [illegible] making his [illegible] and [illegible] and [illegible] giving the [illegible] unto him, who is Jealous.) This is the very way to lose all, *Hos.* 2. 5, 9, 10, 11, 12. Other sins stir up God's anger, but this provokes him to jealousie and rage, [illegible] in all these [illegible] Thus [illegible] do virtually and [illegible] respectively thus speak, *O God of Israel*, Hosea, *thy* [illegible] *O God of Israel*, Hosea, *for our flowers and* [illegible] *for our corn and wine, and our oil, for our silver and our gold, which they prepared for Baal*, Hos. 2. 8. [illegible] This [illegible] is the language of such actions; I believe, there is not one of a thousand that knows or considers this, it will bee their wildome, now their folly is discovered [illegible] with repenting [illegible] *What have I to do any more with Idols?* Hosea 14. 8. And according to Gods Commandment, [illegible] *Idols* [illegible] appearances of Ho-sea, saying to them, with [illegible] *Get you down*, [illegible] Acts 15. *Turn your eyes from Gods Idolatry, Times* [illegible] Thus [illegible] in a feeling of [illegible] God [illegible] divers [illegible] will the friend of man [illegible] our heads here [illegible] but now that is remo-ved [illegible] to their old [illegible] not once considering that God [illegible] all their [illegible] and will bring them to [illegible] all these things [illegible]

[illegible]

Aug. 6. [illegible]

Quid de essumendis [illegible] vestitu, quia [illegible] ribus ac penulatis [illegible] cunctis flagitiis implicatur? [illegible] vit celebrit at, [illegible]

Cur latrat? furum video, Philip dicit.

[illegible] considerable [illegible] and blood-shed is usual in such assemblies, inasmuch that 'tis a common saying, *That 'tis as sylvest [illegible] here be some fighting.*

[illegible]

[illegible]

[illegible]

doth now in these days of light. This is the condemnation, [illegible] is that shining light [illegible] is come into the world, [illegible] more of darkness than [illegible] we. [illegible] taste and taught [illegible] lewdness and licentiousness [illegible] better taught, should abhor such follies, forsaken that have had such famous preaching, [illegible] and deliverances [illegible] even to this day, for it is rant and roar, drink, [illegible] and with the dog to return to our vomit, which for many years wee had left; this is such a sin [illegible] that God will not brook it at our [illegible] supernaturally against great [illegible] they must dye for it. [illegible] should think it no such thing in the days of [illegible] wee, even affeare, theefe, bodies and souls of [illegible] sometimes were servants to [illegible] now become servants of righteousness [illegible] wholly devoted to the service of God, [illegible] natural and delightful to us now to serve God, as ever it had been to sin against him.

Arg. 3. [illegible]

But as their prophane [illegible] are many examples of Jews [illegible] Therefore [illegible]

For the *Major*, it is clear, wee are all commanded to *shun the appearance of evil*. 1 Thess. 5. 22. *to hate the garment spotted with the flesh*, Jude 23. *and to keep our selves free, and pure from the world, that we be not spots of the world*, James 1. 27. Wee must not so much as taste of the Devils broth, lest or lest he bring us to eat of his beef: *Isa.* 65. 4. *He will do, and do anything that belongs thereto*. Hee that saith *Fie to the Devil*, in a little, shall not say *Nay* when he [illegible] It is true in practicals, as well as in polemicals, that one absurdity being granted, makes way for many more to follow. When

men

[illegible]

[illegible] to [illegible] God, [illegible] ruin [illegible] for he will not preserve us from the sin, if [illegible]

For the Adversary that at these prophane meetings there are many occasions of sin, is too apparent. Who sees not, that [illegible] sensible [illegible] Ministers [illegible] people of [illegible] there [illegible] day [illegible] to rest in [illegible] and [illegible] Mark, I say, in this [illegible] that [illegible] is a congregation or church, there becomes very difficult and dangerous. How perilous is it then to tolerate those [illegible] which [illegible] so much sin [illegible] all [illegible] from [illegible] people, and [illegible] them from God and his worship [illegible] and idolatry. I would take this course, I would open this gap to [illegible] they would [illegible] they would [illegible] Gaming [illegible] whoring, [illegible] drunkenness [illegible] easily drawn to [illegible] practice of [illegible] by [illegible] the [illegible] apparent to the [illegible]

V. The Contribution in Self-conviction.

* Ad decima facilis sumus, quia nec dux, nec comes deest potest; & res ipsa praecepit. Scuta [illegible]

[illegible]

[illegible]

[

the Bounds and Vanities of the world, and that wee would

bains

[illegible] hence the Lord, who knows our [illegible] selves, hath so oft forbidden us [illegible] they should be drawn [illegible] from God and his Truth, they are the Devils [illegible] blow up the fire of [illegible]

Arg. 15. That which [illegible] delight in those pastimes [illegible] man.

Who are they that [illegible] pastimes which have abhorred themselves [illegible] old age; and make the Observation when you please, and you shall find [illegible] good man that [illegible] good men

which the Lord shall demand of them, where [illegible] such a [illegible] Why my Lord, I was [illegible] dealing, buying, selling, trading, whoring, [illegible] If the every reflective man must give an account, [illegible] will man here able to give, for all [illegible] which they have [illegible] and damage.

See Reasons to move us to redeem time, in Mr. *Ambrose* his Serm. on Eph. 5. 16.

Arg. 17. That which deprives us of Gods Fatherly care and protection, must be avoided.

But this [illegible] deprives us of Gods Fatherly care and protection.

[illegible] as no longer than we keep his ways, [illegible] which are the ways either of our general calling, as we are Christians, viz. praying, reading, [illegible] or else the ways of our [illegible] are transgressors or offenders, we [illegible] with God in that darkness in which he hath [illegible] If we [illegible] Gods towards, we cannot expect either the [illegible] protection, or the protection of his [illegible]

Arg. 18. That which breeds in mens hearts an hatred of the [illegible] must be avoided.

But [illegible] breeds in mens hearts an hatred of the [illegible]

When men so [illegible] they [illegible] light of Piety in others, [illegible] them, and the [illegible] them; [illegible] the godly, [illegible] darkness, their piety the [illegible] condemns the worlds [illegible] the worlds self-pleasing. Wicked men [illegible] as their lives, and can [illegible] such as hinder them in the pursuit of them hence [illegible] so many lyes, slanders, and reproachful nick-names against the godly, and all because they run not with them into the same excess of riot.

See the danger of carnal pleasures, in my Comment. on 2 Tim. 3. 4. p. 119. &c.

Dic dicitur quod per similitudinem dicitur.

[illegible] The Indictment of Flora.

Flora, hold up thy hand.

Then arraigned indicted by the name of *Flora*, of the City of *Rome* in the Country of [illegible] for that she contrary to the peace of our Soveraign Lord, his Crown and Dignity, hath brought in a spirit of [illegible] Antiquity, Popish, Divinity, [illegible] Maid-marriers, Moorish [illegible] May-pole [illegible] with a satyrian rout of Fidlers, [illegible] Commissions, Whore-masters, Lewd-men, [illegible] Commissioners of Magistracy, [illegible] to Masters, disobedience of [illegible] servants of the [illegible]

Judge. What say you, guilty or not guilty?

Flora. Why guilty, my Lord.

Judge. Why, you must then be cried.

Flora. [illegible] my Lord.

Judge. [illegible] and Promoter, and to unite to [illegible]

Flora. Then I appeal to the Peers, and Lord-Bishops, my Lord.

Judge. This is but a delaying pretence, for though some of [illegible] for the purchasing of Gods [illegible] which God hath [illegible] that the gravest and [illegible] have discovered such prophanenes and mis-rule, as [illegible] back the [illegible] *Dominion*, [illegible] and ruble of the world.

Flora. These are my followers, and my favourites, and so unite so [illegible] in their own case.

Jud. My Lord, if there be no remedy, I am content to bee tried by [illegible] blow [illegible] Thou hast well said, thou shalt have a full, fair, and a free hearing.

Crier, Make an O yes, and call the Jury.

Crier, O yes, all manner of persons that can give in evidence against the prisoner at the Bar, let them come into the Court, and they shall be freely heard.

Judge. Crier, call in *Holy-Scripture*.

Holy-Scripture, My Lord, I cannot get in.

Judge. Who kept you out?

Holy-Scripture, My Lord, here is a company of ignorant, rude, profane, superstitious, Antichristian persons, that will not suffer me to come in.

Judge. Crier, watch those profane persons, and make room for the *Holy-Scripture* to come in.

Crier. Place room, *Holy-Scripture*.

Judge. What can you say against the prisoner at the Bar?

Holy-Scripture. My Lord, I have often told them, that the night of ignorance is now past, and the light of the Gospel is come, and therefore they must walk as children of the light, dropping all unseemliness and worldly lusts, living soberly, righteously, and godlily in this present world. I have often said them, that they must flee all the appearance of evil. And have no fellowship with the unfruitful works of darkness, nor conform themselves like to the wicked of the world. But they must consume part of their lives too much to have lived according to the lusts of men in the dayes of their ignorance, but now they must live according to the will of God, making his glory the ultimate end of all their actions and conversations. I have often told them, that our God is a jealous God, and one that will not endure to have his glory given to Idols or Harlots.

Judge. This is full, and to the purpose indeed, but is there no other evidence to come in?

Crier. Yes, my Lord, here is *Pliny* an ancient Writer, who lived about thirty years after Christ, and is famous for his Natural history.

Judge. What can you say against the prisoner at the Bar?

Pliny. My Lord, I have long since told them, if they would believe me, that these were not Christian, but *Pagan-people*; they were Heathens, and such as knew not God.

Pliny Nat. History, l. 18. c. 25.

God, who first [illegible] I have told them that [illegible] Nothing [illegible] Jupiter, [illegible] good, [illegible] in this dark case; for sink me for that the rise of [illegible] Faith was from Pagans, and that they were ordained by the advice of Sibylla-Cumæa, author of Gods book, and for a superstitious and idolatrous end, viz. that heavy Flora, the God might be pacified, and to hear their vows and prayers. This is clear, but have you no more evidence?

Cupid. Yet, my Lord, here is Cælius Lactantius Firmianus, who lived about three hundred years after Christ, who will plainly tell you the rise of these gaudy sports.

Lactant. de falsa Relig. l. 1. c. 20.

Jupi. I have heard very well of this celebrated Lactant and from defender of the Faith, and that he was a learned Citizen for eloquence in his time. Sir, what can you say against the prisoner at the bar?

Flavius quidem eloquentiâ Tulliana Lactantius.

Mars. My Lord, I have long since declared my judgment against the Harlot Flora, in my book of false Religions, where I have told the world that this Flora was a common whore, and one that got much money by her harlotry, at her death there made the people of Rome her heirs, and that a certain time in money for the people celebrated of their Floralia sports. The Romans afterwards made a the better to [illegible] lewdness, [illegible] the Goddess of Flowers, and yet the people that they [illegible] to celebrate this lascivious Feast of this lascivious Harlot, with all manner of lasciviousness, that to these being placed, might gather their fruits and vines.

Jupi. This is plain and well, I know for that Lactantius is [illegible] only [illegible] against the Whore. But have you no more evidence?

Cupid. Yes, my Lord, here is Damasus Pontifex, which was called in Pope Zachary's time, Anno Domini [illegible]

Jupi. What can you say against the Prisoner at the bar?

I Cannot [illegible] only [illegible]

[illegible]

[illegible]

[

[illegible]

Fabio. Most Mighty Lord, the King of Kings [illegible] the Lord, the King of Kings [illegible] and [illegible] and bended her his Council [illegible] and his Bishops [illegible] and [illegible] the Lord Keeper [illegible]

Prefon. My Lord, I, and all my Fellows, are very much deceived in our Star; the second, we all conceived that belongs to us. My Daughter carried a Fashion in the King [illegible] the Queen, [illegible] the King, the Queen, the Prince and the Princess; [illegible] all concluded that now the day was come, but, alas, how we were deceived!

Fabio. I wish you, and all such as you are may for ever

[illegible]

Judge. Has you no more evidence to produce against these prisoners at present?

Cryer. Yes, my lord, here is an Ordinance of Parliament ready prepared against them.

Prif. My Lord, I except against this whereof above all the rest; for it was not made by a full and free Parliament of Lords and Commons, but by some Many and rest of a Parliament, and so is invalid.

Judge. [illegible] Ordinance was made by [illegible] House was full and free; and there the [illegible] and hold, for [illegible] loyal and [illegible] Ordinance, of Pym. My Lord, I have plainly told thee, that since the profanation of the Lords day, hath been hereupon greatly occasioned by May-poles, (a wickedness vanity, [illegible] the Lords and Commons [illegible] the Commoners [illegible] where the same been [illegible] after [illegible] the said Offenders [illegible] and [illegible]

P. Oil. of Pan liament for the Lords day, 1644

and the King, who condemn these sports as [illegible] Hat-
[illegible] This may clearly evidence any to-
ther man of the unlawfulness of such pastimes, and make them
to abhor them, [illegible] by the Laws of men
(especially when those Laws are contrary to the Laws of
God) after such has [illegible] any person, that these pro-
phane sports are forbidden by the Laws of man, and are
[illegible] to the Laws of God, which condemn such
sinful pastimes. But have you no more evidence, besides
this Ordinance to batter these *Babylonish* Towers?

Cler. Yes, my lord, here lies that may go for many;
[illegible] *Lawes and Canons* taken in a solemne man-
ner, by King, Lords, and Commons, the Assembly of
Divines, the Reverend Clergy of *London*, the Kingdome of
[illegible] and by many thousands of Ministers and people
throughout the Nation. In the second Branch of it, were
condemned, [illegible] Popery, Superstition,
[illegible] Dancing, Revelling, Sports, &c. Are
[illegible] Dancing, Revelling, Sports, &c. Are
[illegible] Dancing, Revelling, Sports, &c. Are

and prophanenesse (as, to appearance they say) so they been contrary to sound doctrine, and the power of godlinesse (as to all unprejudiced men they are) then by this solemne League and Sacred Covenant, we are bound to root them up. This is sufficient, if there were no more; but because men are loath to leave what they dearly love, let us see whether you have any further evidence.

Cry. Yes, my Lord, here is an excellent Order from the *Council of State*, in ye 1. present *May*, wherein they take notice of a spirit of prophanenesse and mockery that hath overspread the Land, to the dishonour of God, and the grieving of his Ministers and people; they do therefore enjoyne the the Justices of the Peace, and Commissioners for the *Militia*, do use their utmost endeavours to prevent all licentiousness and disorder, all prophanenesse on the Sabbath, all interrupting or discouraging ye Ministers in the work of their Ministery, that they suppress all ale-houses, and all ungodly meetings; that they own and protect all such as have adhered to the Parliaments cause and interest, and all good men in their sober and pious walking, against all that are rebellious, malignant or disaffected, and upon just cause to suspect them. The Council doth likewise command them to have a special care to prevent prophanenesse and disorders of people about *May-pole*, and meetings of that nature, and their rude and disorderly carriages towards people, in molesting them to get monies from them to spend vainly at such meetings.

Jo. This is full, and to the purpose indeed, blessed be God, & blessed be their counsel. But have you yet no more evidence?

Cry. Yes, my Lord, here is Mr. *Rous*, a man eminent for Piety, and of known integrity in his time, has both long since made it (in his Expositions of the second Commandement) that such sinfull company, where there is such sinfull speeches, and lascivious behaviour, with mixt dancing at their merry meetings, are great provocations to lust and fleshlinesse in uncleanneſs, and therefore to be abhorred of all sober Christians. To him assents that great School-Divine Dr. *Ames*, who affirms, that those who will shun incon-

Ames Cas. Conf. l. 5. c. 39.

inconstancy, and live chastly, shun such prophane meetings, and take heed of lewd dancing, stage-players, and such incentives to lust, where wickedness is proclaimed to the eye, and ear, and the man pies on the woman apparel, which is an abomination to the Lord, *Deut.* 22. 5.

Prisc. My Lord, there were old Patterns and Precisians, who were more precise than wise.

Cry. I will produce men of another strain, here are Bishops against you. Mr. *Babington* hath long since told us, that these sinful pastimes are spectacles *Diabali*, the Devils festival, the enticements to whoredoms, and the incentives of much uncleanness, being condemned by Councils, and forbidden by Scripture, which commands us to shun all appearance of evil.

Babington on the 7th. Commandement.

Judge. That's good, but have you no more?

Cry. Yes, my Lord, here is one more, his Mr. *Andrews*, a man of great note for his learning (who in his Exposition on the seventh Commandement) tells us, that we must not only refrain from evil, but also from the show of evils and must do things honest, not only before God, but also before men; to this end we must shun wanton dancing, stage-players, &c. because our eyes thereby behold nuchvanity, and a man cannot go on these hot coals, and not be burnt, not touch such pitch, and not be defiled, nor see such wanton actions, and not be moved; besides, there is much loss and mis-spence of precious time, in such prophane meetings.

Judge. This is pious, and to purpose, here is evidence sufficient, I shall now proceed to sentence.

Cry. My Lord, I desire your Patience to hear one witness more, and then I have done.

Judge. Who is that which comes to give into the Court?

Cry. My Lord, an honest and accomplishe Christ.

Pris. My Lord, here is an Heathen Poet, who lived about twenty years before Christ.

Judge. His Testimony will be the stronger against your Heathenish practices. *Publius Ovidius Naso*, what can you say against Mistress *Flora*?

Ovid.

Ovid. My Lord, I have long since told the world, that the Senatorian Fathers at *Rome* did order the celebration of these *Floralia* sports to bee yearly observed about the beginning of *May*, in honour of *Flora*, that our fruits and flowers might the better prosper. At this Feast there was drinking, dancing, and all manner of lascriousness, by a harlotry company, suitable to the memorial of such an Harlot, who was light her self, and therefore delighted in Jokes and pleasant Comedies, but not in sad and direful Tragedies.

Floralia cum maxima lascivia, ludis, atq; joci obscenis, concursu luxuriosae venis, saltationibus, nudis verpis atq; lasciviis celebrati sunt, christianorum conjugiis hodie Floralia eodem mense Maio, Stuckii Antiquit.

Trib. Sir, you wrong the Poet, and may, for ought I know, wrong mee, by wrapping up his ingenious narrative in so little room.

Judge. *Gracchrovius*, I love those whose writings are like Jewels, which contain much worth in a little compass, yet since the learned and ingenious Reader may desire to hear the Author speaking in his own language (since hee speaks so fully and clearly to this purpose) you shall for once have your desire.

Dis Deae, refunde, laborum quae fuerigs, &c.
Convenit ut Floram, & Floras Jovem, &c.
Nomina dant mihi mensis Floralia sacra.
Mense ades florum, Judice celebranda jocosis,
Difficile est parvis mensis praeire tuis.
Lucifer Aprili, transit in transverva Maius,
Altera sagittas, altera habet.
Cum tua sint, cedant, & vitis, & mensis omnes,
Convenit in laudes, ille vel ille tuas.
Circus in hunc ornat, & lumina palma theatris, &c.
Quaeve canebat, quaeve Jacebat mapos.
Hic fuere in ludis, liberaque jocus.
Sed mihi succurrit numen ne ejus fovemus,
Accipe dictorum munera Dive Deum.
Ebria insanis plausit & cantica caelis.
Saltat, & impudicus mimus ante pedes.
Ebrius ad dictum fremens & lascivus amicus.
Cantat, & ebria mulier mollia verba canit.

Ovid. Fastorum lib. 5.

Ludi florales in circo sive theatro, celebrati.

Nulla [illegible] Sacra [illegible],
Nec liquida [illegible] sine bibimus aqua.
Sunt lenes deprimi [illegible], nec est [illegible] evadere, nec est,
Illa [illegible] in [illegible] Deos.
Turba quidem [illegible] celebrat [illegible] indulgent,
Non ex difficili cognitu causa fuit,
Non est de vetustis, non est de magna professa,
Vatis sua Plebeio sæpe patrat Choro, &c.

Cry. Now my Lord, and please you, wee will call over the Jury, that the prisoner may see wee have done her no wrong.

Judg. Do so.

Cry. Answer to your names. *Holy-Scriptures* one, *Philosophy, Traditions* three, *Synodes Provincial* four, *Olaus* the *Synod* five, *Ordinances of Parliament* six, *Canons, Decrees* and *Constitutions* seven, *Orders of the Consistory* eight, *Ethnics* nine, *B. Bishop* ten, *B. Andrews* eleven, *Ovid* twelve.

These, with all the godly in the land, do call for Justice against this turbulent Malefactor.

Jud. Since *Idola*, I shall proceed to sentence. *Idola, thou hast here been indicted by the name of* Idola, *for bringing in abundance of misrule and disorder into Church and State, thou hast been found guilty, and wee condemned thee by God and man, by Scripture, Fathers, Councils, by learned and pious Divines, both old and new; and therefore I adjudge thee to perpetual banishment, that thou wee more disturb this Church and State, lest Justice do worse thee.*

An Answer to divers Cavils which are of no weight or worth, which are brought in defence of Idolatrous.

Vice seldome goes bare-faced, it usually, like Harlots, paints, or puts on the vizard of profit, pleasure, frugality, good neighbour-hood, &c. she seems to deceive such careless sinners as devour the bait, but forget the hook. The naked discovery of the danger, which attends such licentious practices,

Nemo malum odit, nisi qui distincte videt. Barlow Exercit. Metaphys. p. 28.

practices, is half the cure, for no man that is well in his wits, will run on in such paths, when hee plainly sees the mischief and misery that attends them.

Object. 1. *Young people must have some Recreations.*

Answ. 'Tis true, modest, moderate, manly Recreations are fit for them, but sinful, sensual, sordid Recreations, such as drinking, fighting, dancing, whoring, gaming and debauchery, these emasculate mens spirits, and make men doltish, and unfit for the service of God or man, these must bee abolished and abandoned in a Christian Common-wealth, such Recreations are meer destructions, and such mirth is madness, *Eccles.* 2. 2.

Quæ major voluptas quam fastidium talis voluptatis? Tertul. de spectac. c. 29. ubi plura.

Wallace against *Fox* [illegible]

'Twas a good resolution of a good man, *I will chuse such Recreations as are of best example, and best ends, such as those by which I may not only bee merrier, but better.* What Recreations bee unlawful you may see at large in others.

B. *Hall's* Meditations and Vows, *cent.* 3. *med.* 47. *Perkins* Cas. Cons. *l.* 3. *c.* 4. *Q.* 1. *p.* 141. *Bolton's* Directions for walking, *p.* 134 &c.

Object. 2. *These are* Customes *of great* Antiquity, *of above eighteen hundred years standing.*

Answ. Antiquity without verity is of no validity. Christ is Truth, not Customes. Old Customes if they bee evil Customes, are better broken than kept, and the older they bee, the worse, the more Abuses, the more Additions. The customes of the people are vain, and to bee abhorred, not to bee followed by us, *Lev.* 18. 30. *Jer.* 10. 3. The Heathenish Olympick-Games, and the Pagans *Saturnalia*, where they invented sports for the honour of their Gods, and gave licence to all to bee as lewd as they pleased at those seasons, these were ancient, it doth not therefore follow that they were good. So *Episcopacy* is ancient, but Apostolical simplicity is more ancient, and the Church flourished more without it.

V. Mr. Prynne in several Treatises against Episcopacy.

Object. 3. *These May-poles are set up to show the season of the year, this was the place lawful of a sanctified and real season.*

Answ. I should think that a green and living tree should minde us of the season of the year better than a dead bush, and a living man better set forth the excellency of a man, than a dead man. 'Tis not without

cause

crude that the Apostle calls wicked men, *froward* and unreasonable men. 2 *Thes.* 3. 2.

"A Tome, [illegible] a monster of [illegible] inconstancies, falsifying continually in opinion, speech, action, and whole life." Dr. Sherp.

Obj. 23. 4. *Our Fore-fathers practised such things.*

Answ. Our Fore-fathers were Idolaters, it doth not follow that therefore wee must bee so too. They lived in times of ignorance, but wee live in dayes of light, and therefore must walk like children of the light, renouncing the works of darkness. Wee must live by *Rule*, not by *Example*, and follow our Fore-fathers no further than they followed Christ; seeing the Lord so oft forbids us to follow our Fore-fathers, *Psal.* 78. 8. *Ezek.* 20. 18, 19. *Zech.* 7. 4.

Obj. 24. 5. *If men be not thus employed as Festivals, they will be idle, and his worst employed, and may have no occasions to whom not do.*

Answ. There is no necessity that people should bee idle on holy-dayes, for by the law of our land, if men will keep holy-dayes, they must keep them holily, spending them *early* and *wholly* (saith the Statute of 5. and 6. of *Edw.* 6. chap. 4.) in praising God, and praying to him, hearing his word, and meditating on his works, &c. So that the Statute, by those two words, *Early* and *wholly*, excludes all May-Games, revels, dancing, drinking, noting, and misspence.

6. They cannot likely bee worse imployed, than in such loose, lascivious, licentious practices, amongst rude and debosht company, where they shall hear, see, and learn all manner of vice and villany, to the corrupting both of their minds and manners, and the wasting of themselves, both here and hereafter.

7. Whereas you say you have ill intentions in so doing, who can believe that you will joyn your self with such prophane company, out of a good intentions? can a man touch pitch, and not bee defiled with it?

8. Admit your intentions were good, yet that will not war-

warrant you to do evil. That which is evil *per se*, can never bee made good by any good intentions, as I have proved at large else-where. In my Com. on Amos 4. 4, 5.

Object. 6. I can see no hurt in May-Games, they are onely but a pack of precise fools, who are enemies to the King, that cry them down.

Answ. Who so blinde as those that will not see? Canst thou see no hurt in drunkenness, fighting, whoring, stealing, prophanation of the Sabbaths, contempt of Religion? &c. The Devil, who is the god of this world, hath blinded thine eyes, and as blinde men are not fit to judge of colours, so thou art unfit to judge in such cases. The Devil deals with thee, as *Elisha* did with his enemies, hee first smite them with blindness, and then brings them into *Samaria* into the midst of their enemies; but as hee prayed for them, so shall I for thee, *Lord open their eyes, that they may see*; and the Lord opened their eyes, and behold they were in the midst of *Samaria*, 2 *King*. 6. 18, 19, 20. So say I, Lord open the eyes, and awaken the consciences of these blinde, secure sinners, that they may see; and if the Lord shall vouchsafe you this mercy, then will you see your selves in the Devils camp, on the brink of destruction, and thou wilt abhor thy self for thy vile presumption in this kinde; if thou doubt of the truth of this, ask any gracious, awakened, inlightened soul, that knows the terrors of the Lord, and the bitterness of sin, and hee will tell you, that hee durst not practise such prophaneness to win a world.

2 There may bee great sin in that which the blinde world counts a small matter. To eat an apple, to bow to an Image, to pick a few sticks on the Sabbath, &c. To eat, and many such, to a carnal eye seem small things, and yet wee know God hath sadly punish'd such as acted them. I have before proved that these practices are sinful; now there is no sin simply considered in it self, that is small, as appears. The great danger that is in little sins, you may see in an accurate little Tract of Mr. Peck, on that subject.

1 In that there is no small God that wee offend by it.

2 No small price was paid for it.

3 No small punishment is prepared for it. This is a complicated sin (as I have proved before) and there-

fore is not to bee so lightly esteemed of.

3 Whereas thou sayest that none but a few precise fools oppose this prophaneness, thou art much deceived. Was *David* a foolish precisian, who would have no familiarity with the wicked, but bids them depart from him? and prayed the Lord to turn away his eyes from beholding vanity; and poured out rivers of tears, because men transgress'd Gods Lawes. Was *Paul* a foolish precisian, who commands us to walk precisely, and circumspectly, to shun the appearance of evil, to have no fellowship with the unfruitful works of darkness, but reprove them rather; and to live soberly, righteously, and religiously in the world? Were the *Ancient Fathers* fools, who do unanimously enveigh against such prophane practices? Were *Perkins, Babington, Dod, Andrews, Elion, &c.* precise fools, who do condemn these prophane practices in their Expositions of the 7th. Commandement? Sure thou art some singular conceited-fool, that thus censureſt all the grave and pious sages of former and latter times for fools, and all because they oppose thy folly, which will bee bitterness in the end.

4 Whereas thou accuseſt them *as enemies to the King*, which oppose such prophaneness, let mee tell thee, the King hath not better friends in the land, than such as oppose those prophane practices; nor more deadly foes, than such as do promote them; these set open the flood-gates to all rudeness, disloyalty, debauchery, & effeminacy, whereby people are made unfit, either for the service of God, or the King. Those that are suffered to rebel against God, will not stick (when a temptation comes) to rebel against the King. 'Tis the dark and ignorant places of the earth, which are habitations of cruelty and rebellion. Should a man debauch your children and servants, and take them to such prophane meetings, where they should learn to swear and swagger, to rant and roar; I know no wise Parents that would count such for their friends. These licentious exercises are the very nurseries of villany, the bane of piety and peace, and the overthrow of those Kingdomes that tolerate them. The *Romans*, when they grew idle and luxu-

rious,

rious, became effeminate, and lost all. When people grow exorbitant, and transgress Gods Law, and change his Ordinances, then comes a curse upon a land, *Isa.* 24. 5, 6.

So that this is but an old trick of the Devil and his Agents, when they would destroy Gods people, to put ugly titles on them, and call them troublers of *Israel*, trumpets of rebellion, enemies to *Cæsar*, raisers of sedition, the Pests of a Nation, &c. Thus, as the Heathen Persecutors did put Bear-skins on the backs of the Christians, and then bait them like Bears; so the limbs of Satan, when crost in their lusts, put ugly titles upon Gods people, that so they may take occasion thereby to destroy them. Thus *Elijah* was called the troubler of *Israel*, when indeed hee was the chariots and horse-men, the stay and strength of *Israel*. *Jeremiah* was counted a common Barretor, a man compounded of nothing but contention. *Amos* must come no more to *Bethel*, 'tis the Kings Court, and hee that comes there must bring silken, not sharp and plain language. Holy *Daniel* is accused for a factious man, and one that would not observe the Kings Laws, *Dan.* 6. 12. *Christ* himself, in whom was no sin, yet underwent the revilings and contradictions of sinners; hee was called a mad-man, an enemy to *Cæsar*, a glutton, a wine-bibber, and one that had a Devil, *Joh.* 10. 20. and troubled the world, *Joh.* 19. 12. The Disciple is not above his Master, nor the Servant above his Lord, and if they have called the Master of the house *Beelzebub*, what may the servants look for? Thus *Paul* was counted a pestilent fellow, a troubler of the State, a babler, a mad-man, a seditious, factious fellow, and yet who freer from these crimes than hee? Hee commanded all men to pray for Kings, and those in authority, and commands every soul to bee subject to the higher powers, and commanded *Titus*, *cap.* 3. *v.* 1. to teach people subjection to principalities and powers.

Gravissima quæq; persecutio semper fuit sub prætextu aliquo honestissimo, quoq; major erat crudelitas, eo semper fuit prætextus specioior. Rollos in Jobum.

Thus they dealt with the *Primitive Christians*, if any calamity fell on the land, they presently cried, Away with these Christians to the Lions, 'tis they that are the cause

of all our misery. When *Nero* had set *Rome* on fire, hee laid it upon the Christians. The *Martyrs* in Queen *Maries* time were accused as seditious, factious, turbulent persons, that so they might bee made odious both to Prince and people. Thus *Cochlaus* the Papist gave out, that *Luther* was begotten by an *Incubus*, and strangled by the Devil. Thus *Bolsec* tells us, that *Calvin* was a branded Sodomite, and consumed with lice. *Puzzan* saies, that *Beza* died a Catholick, with a thousand such like. For Popery hath three figures which uphold it, the first is *Auxesis*, the extolling and advancing of her Parasites. 2 *Meiosis*, a debasing of her opposites. 3 *Pseudologia*, lying lustily, for lying and murder are the two props of Popery, which plainly shews that it is a devilish Religion, *John* 8. 44. There are some that in Print do charge Gods people as enemies to Peace and Truth. *The Church and State* (saith one) *ever since the Reformation, hath found the Old Puritan faction to bee inveterate and irreconcilable enemies to Peace and Truth.* Whither will not malice, and hopes of preferment carry men! The same Author yokes Presbytery and Popery together, *Popery and Presbytery* (saith hee) *both in opinion and practice differ in many things, onely in Terms.* This is as true as many other things which hee hath publish'd in that Invective. Doctors in Divinity, should defend the Discipline of Christ, and his people, and not raise slanders on them. But let such know, that it is not Piety, but the want of it which breeds tumults and sedition in a Nation. 'Tis not the godly, but the ungodly; 'tis the swearer that makes the Land to mourn; 'tis the Atheist, the Papist, the Blasphemer, the Fornicator, the Drunkard, &c. that trouble *Israel*, and bring calamities upon King and Kingdome, 1 *Sam.* 12. *ult.* A * Jesuited Papist (standing to his own Principles) cannot bee a good subject. None can bee an absolute Papist, but hee must needs bee an absolute Traitor, saith a learned * Professor.

Dr. *Griffith* in his Samaritan revived, p. 65. and in his Ser. on Prov. 24. 21. p. 40, 41.

Quis tulerit Gracchos de seditione querentes? Juven.

* *V. Dr. Davenant, Determ. Quest.* 17. p. 81.

* *D. Prideaux, Higgaion Selah, Sect.* 7, 8. p. 17, 18, 19. *V. Dr. Prideaux*, The Treachery and Disloyalty of Papists to their Soveraigns.

As for the godly, they are of those that are peaceable in *Israel*, they are indued with the wisdome which is from above, which is pure and peaceable. They are peaceable in themselves, and labour to make and preserve Peace amongst others. They are the strength and glory of a Land. As *Sampsons* strength lay in his hair, so the Governours of *Judah* shall one day say, That *in the inhabitants of Jerusalem lies our strength*, Zach. 12. 5. They are the blessings of a Nation, and by their prayers they keep off many a judgement. By a Letter from *Breda*, (*May* 10. 1660.) I finde that his Majesty hath oft been heard to say, *That the prayers of his subjects will most advantage his cause, and that those who do indeavour to express their affection by debauchery, may ruine themselves, or at least stain his reputation, his Majesty desiring no such attendants*. An excellent saying, and well becoming a Prince.

Religion makes the best subjects, the best servants, and the best relations. Where Religion comes in the power of it, there men obey, not for fear (as wicked men do) but for conscience sake. There are no better subjects in the world than these, none more faithful to their trust, none pray more for their Governours, none pay their dues more freely to them; These are they that will venture their lives and estates for their good, when such as serve them for their own ends, will leave them and forsake them; and though for the present the righteous may bee condemned as Traitors, and the wicked hee exalted to honour; yet in Gods due time hee will clear the innocency of his servants, as the light, when the names of the wicked shall rot. Especially at that great day of Revelation, then shall wee clearly discern betwixt the righteous and the wicked, between him that feareth the Lord, and him that feareth him not. This may comfort us who are fallen into the last dayes, which are called perilous times, wherein hee that refrains from evil, maketh himself a prey. 'Tis criminous now adaies amongst many men to hee sober and pious. If a man will not drink Healths, or give mony to those that will, if hee will not rant and roar, and run with others into all excess of riot, this is enough

Ille est publicus inimicus cui hæc voluptas displicet. Aug. de civit. Dei, l. 2. c. 21.

enough (with some men) to make a man an enemy to the State.

I have a little experience in this kinde my self; This last *May* opposing some *Fiddlers* in their prophane practices (whom I thought after above twenty years preaching should have learnt better things) they gave out that I was little better than a *Quaker*, *a Preacher of false Doctrine*, *and an enemy to the King*, *and should bee thrown out of my place*; and why so? why because I hindered practical Fanaticks in their franick practices. *Grande nefas*! See how those people, who never studied *Machiavel*, yet are natural *Machiavellists*, one of whose Principles is, *Calumniare audacter, saltem aliquid adhærebit. Lye boldly, some filth will stick.* I see lying is coming in fashion apace, I shall therefore (having this opportunity) clear my self and my brethren in the Ministery (who are or may bee aspersed in this kinde.)

1 For *Quakerism*, I have preach'd, prayed, practised, and printed against it, and openly (as occasion required) opposed them and their blasphemous principles, and satanical practices; and thus hath every faithful Minister done (according to the measure of grace received) and therefore for shame forbear such gross slanders.

2 For my *Doctrine*, 'tis sufficiently known to the world, the summ and substance of it is in great part publisht to the world.

3 That I am *an enemy to the King*, is as true as all the rest. I preach for him, I pray for him, I print for him, I pay to him, and command men so to do, and am ready to sacrifize my life for him in an honourable way, and when I cannot yeeld Active, yet I shall readily yeeld Passive obedience, and shall say with *Bradford* the Martyr, If the Queen will banish mee, I will thank her, if shee will imprison mee, I will thank her, if shee will burn mee, I will thank her.

Or as *Chrysostome* (before him) said to the Empresse *Eudoxia*, *If the Queen will, let her banish mee, the earth is the Lords, and the fulness thereof; if shee will, let her sow mee asunder,*

asunder, Esay suffered the same. *If shee will, let her cast mee into the Sea, I will remember* Jonah. *If shee will, let her cast mee into a burning fiery furnace, or amongst wilde beasts, I will remember* Daniel *and the three children. If shee will, let her stone mee, or cut off my head, I have St.* Stephen *and the Baptist my blest companions. If shee will, let her take away all my goods, Naked came I out of my Mothers womb, and naked shall I return thither again.* Thus heroickly hee. For my fidelity to the King, in refusing the Engagement, I lost two hundred pound, and ran the hazard of my whole livelihood, for I had no Law to recover a penny. At two publick Disputations against Sectaries, I ran great hazards, at the first 1650. there was a great rabble of Sectaries met together, who gave but untoward speeches against mee.

In *August*, 1651. About a week before the King came into *Worcester*, I was called to assist in a Disputation against some Sectaries, this falling out at that juncture of time, I was look'd upon as an enemy to the Common-wealth, and therefore the Constable was commanded to bring mee in prisoner to *Worcester*, to bee there secured amongst the Royalists; and lately have I been threatned (from another coast) within Arrest, for opposing the Millenarians and Fifth-Monarchy-men. I mention these things, not for any sinister ends of fear or favour, but to prevent, or at least to blunt the edge of those vile aspersions, which are cast upon the Presbyterians, as if they were enemies to *Cæsar*; when I dare be bold to say, and it were easie to make it good, that *God hath not better servants, nor the King better subjects, than those of this Judgement.* Who were it that God made Instruments to bring about the great change which is now wrought in the Land? were it not our bretheren of *Scotland*? Who were they that petitioned in Print for the life of the late King? were they not the Presbyterian Ministers of *London*, one of them losing his head not long after upon a Royal account? Who were they that opposed the Engagement with invincible Arguments in Print, were they not the Presbyterians of *Lancashire*? who are those that strenuously opposed debauchery and prophaneness on the one hand, and Sects and

Heresies

Heresies on the other, when others were dumb, and did tolerate them? were they not the men of this Judgement? Now those that help to keep sin and errour out of a Land, those are the best friends to a Land, and the Kings best subjects.

If any shall object that wee were for King and Parliament, I freely confess it, so wee were, and so wee are still; and so I think is every honest-hearted-subject, who understands any thing of the frame of this Government. To this wee are bound by the Protestation, Covenant, and other Obligations. I look upon him as an enemy to the Land of his Nativity, who goes about to separate the King from the Parliament, or the Parliament from the King. As for the lawfulness of the Parliaments-war against those that withdrew the King from the Parliament (for there was not the least intent in them to hurt the person of the King, and therefore they were imprisoned by the Army) that case is very learnedly and modestly cleared by Dr. *Austin* in his *Allegiance not impeached*, by the Parliaments taking up of Arms (though against the Kings personal commands) for the just defence of the Kings person, the Laws of the Land, and Liberties of the Subject; yea they are bound by the Oath of Allegiance, so to do, proved from the words of the Oath, from Principles of Law and Nature, and other Testimonies of this Judgement is Mr *Pryn*, Mr. *Rutherford* in his *Lex Rex*, Yea B. *Bilson* (a man far enough from faction or sedition) concurs with them, yea so doth *Grotius* and *Barclay*.

Bilson Thiland. par. 3. p. 179.
Grocius de Jure belli, l. 1. c. 4.

Obj. 7. *They are many and mighty that approve of such prophane practices, and 'tis wisdome to go with the tide of the times, and the current of the world.*

Answ. Indeed, if you mean to perish with the world, you may do so, but if you will bee the Lords people, you must not fashion your selves like to the world, for the world, like a great beast, lies tumbling in its own filth, 1 *Joh.* 5. 19. The way to Hell is a broad way, and hath many passengers, *Matth.* 7. 13. Even *Seneca* that wise Moralist could say, that 'tis one of the worst Arguments that a man can use, to say that the multitude doth so and so, and

Argumentum pessimum est turba, Sen.

there-

therefore wee'l do so too. Wee are expresly forbidden to follow a multitude in evil, *Exod.* 23.2. The more joyn together in sin, the nearer to judgement; generality in sinning brings generality in suffering. When all the old world was corrupted, then came the flood. When all *Sodom* burnt with lust, then came fire from Heaven and consumed them. When the mean man boweth down to Idols, and the great man humbles himself before them, God will not pardon, *Isa.* 2.8,9.

See fifteen Reasons against following the world. *Burroughs* on Mat. 11.29. chap. 48.p.204.

2. Few great men are good men, 1 *Cor.* 1.26. and therefore follow not any, bee hee never so great or good, any further than hee follows Christ; yea should any command you to break the Laws of God, yet you must chuse rather to obey God than man. 'Tis no dishonour to the Kings peerch to see the King of Kings obeyed before them, and therefore St. *Peter* bids us first Fear God, and then honour the King.

Obj. 8. *If God were displeased with such prophane practices, hee would never have borne so long with the wicked, nor suffered them to prosper as they do.*

Answ. 1. You are much deceived in thinking they are not punished, for this prospering in wickedness is the worst punishment, *Deus tunc magis irascitur, cum non irascitur*, God is never more angry, than when hee seems not to bee angry, but lets the wicked prosper in his way, *Psal.* 81.11, 12. *Hos.* 4.14,17.

2. Though hee bee slow to wrath, yet is hee great in power, and will by no means acquit the wicked, *Nahum* 1.3. Though hee bear long, hee will not alwayes bear, but if men sin against the Lord, so first or last let them bee sure their sin will finde them out; for as Piety hath the *Promises*, and though no man should reward it, yet 'tis a reward in itself; So Impiety hath the *Threatnings* annexed unto it, and though no man should punish it, yet 'tis its own Tormentor. Gods forbearance is no acquittance, but the longer hee forbears, the heavier will his wrath bee when it comes, and hee will recompence his patience with the fiercenesse of vindict, *impunitum est, quoniam seteris in scelere supplicium est. Senec. Epist.* 98.

Rectè fecisse premium est. Sen.

Maxima peccantium pœna, est peccasse.

Nec ullum sceleris fortuna illud exornet muneribus suis, Mecè tueatur.

In my Com. on Hos. 13. 12. p. 6, 7.

of his fury (as I have shewed at large elsewhere.) I shall conclude all with that brave and seasonable counsel of the Prophet, 1 Sam. 12. 24. *Only fear the Lord, and serve him in truth, with all your hearts; for consider how great things he hath done for you.*

But if you shall still do wickedly, you shall be consumed, both you and your King.

As a Manifesto, and a little Over-weight, I shall give you a Copy of Verses, which I have lain long by me; they will give some light and some delight to the ingenuous, and the generous reader.

HO Passenger! knowest thou not me?
Where is thy cap? where in thy knee?
Thy betters do me honour give,
And sweet they 'do it while they live:
Both high and low give me respect,
I can command them at my beck:
I think thou art some *Puritan*,
Or confining *Precisian*,
That loves not May-poles, Mirth and Plays,
But cries, alas, these wretched dayes!
That stop their ears, and shut their eyes,
Lest they behold our vanities.
But Gaudman Goodsoup, let them know,
I do disdain their holy show,
Their peevish humours I do scorn,
And hold them wretches all forlorn.
Their Censures all I do defie,
And in their zeal strictly scoff,
I will stand here in spight of such,
And joy to hear that they do grutch.
But prithee fellow learn of me,
My Birth, my Worth, my Pedigree,
My name, my fame, my power and praise,
My state, my acts, my honoured dayes.
Dame Sir, *May-pole*, That's my name:
Mirth, *May*, and *Mirth*, give me the same.

Dame

Dame *Flora* once *Romes* famous whore,
Did give to *Romes* in dayes of yore
By her last Will great Legacies,
Her yearly Feasts to solemnize
In *May-times* (poetful pleasants)
In lust procuring wantonness,
In shews and sights of such delight,
As mens affections ravish quite.
In Bowers of *May*-lerics gaily built
With Flowers and Garlands all bedilt,
In tuffs of trees, in shady groves,
In rounds of sounds, and wanton loves,
And thus hath *Flora*, May and Mirth,
Begun, and cherished my birth,
Till time and means to favoured mee,
That of a twigg I grew a tree,
Then all the people lets and more,
My height and tallness did adore.
Romes Idol-gods made much of mee,
For favouring their Idolatry,
When thus inlarged was my fame,
Then into other Lands I came,
And found my pomp and bravery,
Increased much by Popery,
Sith their will-worship I advanced,
I was most highly countenanced,
All Townships had mee in request,
Where ere I came that place was blest,
And to say sooth, I'me neat of kin
Unto that Romish man of Sin,
And why? 'cause under Heavens Cope,
There's none as I so near the Pope,
Wherefore the Papists goe to mee,
Next Papal, second dignity,
Hath holy Father much adoe,
When hee is chosen to have I too,
Doth hee upon mens shoulders rides,
That honour doth to mee betide,
There's joy at my plantation,
As is at his Coronation.

Men, women, children, on an heap,
Do sing and dance, and frisk and leap,
Yea drums and drunkards on a rout,
Before mee make a hideous shout;
Whose loud alarms, and bellowing eryes,
Do fright the earth, and pierce the skies.
Hath holy Pope his noble guard?
So have I too, that watch and ward;
For where 'tis noys'd that I am come,
My followers summon'd are by drum.
I have a mighty retinue,
The scum of all the rascal crew
Of Fidlers, Pedlers, Fayl-fear'd slaves,
Of Tinkers, Turn-coats, Tolpot-knaves,
Of Theeves, and Scape-thrifts many a one,
With bouncing *Besse*, and jolly *Joan*,
With idle boyes, and journey-men,
And Vagrants, that their Country run:
Yea, Hobby-horse doth lighter prance,
Maid-marrian, and the Morrice-dance,
My summons fetcheth far and near
All that can swagger, rout and swear,
All that can dance, and drab, and drink,
They run to me as to a sink;
These, mee for their Commander take,
And I do them my black-guard make.
The Pope doth keep his Jubilee,
A time of mirth, and merry glee
On such as unto *Rome* will go,
Great benefits hee doth bestow,
For sins past, yea, and sins to come
Hee saith hee can free them from doom,
Hee brings men to transgression,
With hope of absolution;
And if they will in him beleeve,
Do what they list, hee them forgive.
I dare avouch in doing this,
My power is as great as his.
My yearly Jubilee keep I,
Which great concourse doth dignifie,

And

And to all such as it frequent,
I procure mirth and great content,
I do inlarge their conscience,
And qualifie each great offence:
I take away all fear of evil,
Of sin and hell, of death and devil:
I tell them 'tis a time to laugh,
To give themselves free leave to quaff;
To drink their healths upon their knee,
To mix their talk with ribaldry,
To reel and spue, to brawl and fight,
To scoff and rail with all their might:
I bid men cast off gravity,
And women eke their modesty:
Old crones that scarce have tooth or eye,
But crooked back, and lamed thigh
Must have a frisk, and shake their heel,
As if no stitch, nor ache they feel.
I bid the servant disobey,
The childe to say his parents nay.
The poorer sort that have no coin,
I can command them to purloin:
All this, and more, I warrant good,
For 'tis to maintain neighbour-hood.
The Pope's a friend to Lechery,
Witness his Stewes for Venery.
In this I come not far behinde,
I give them leave to take their kinde,
I have allurements for the same,
As they do know that love the game:
First, mirth doth make their passions warm,
Then liquor strong their lust doth charm,
Then dancing gestures, looks, and words,
More fewel to their fire affords
And 'cause their works do hate the light,
Wee take th'advantage of the night,
Which covers with dark Canopy,
The means producing bastardy.
The Pope doth challenge power divine,
I next to him may say 'tis mine.

I can command more countenance
Than can the Lords own Ordinance;
They do to mee their love conveyes,
That from the Church withdraw their heads,
I can command from them great aide,
Who on the poor world strive to lay
For mee they will adventure life,
That flye the Gospels threatnings rife.
The honour of the Sabbath day,
My dancing-greens have ta'en away,
Let Preachers prate till they grow dull,
Where I am, they can do no good.
The Pope doth every where beat down
The haters of his triple Crown;
Bell, Book, and Candle do doing
Such as will not on him relye,
And to effect his dear intent,
New Locusts still from Hell are sent,
That fill the world with villanies,
And act each where their Tragedies;
Sometimes mens lands forfeit unto his Grace
Must pay for't, 'cause they do him hate.
And have not I as powerful a hand,
To work the world as great a bane?
Have not I vassals like the Devil,
To pay such with all kinde of evill
That 'gainst mee speak, or dare to frown,
Much more that say, they'l pull mee down?
These brave my foes unto their faces,
And glad this office to embrace,
In colour that they plead for grace,
They'l fight against all honesty,
To make the times seem odious,
They'l first proclaim them factious:
They'l terme them Rebels to the State,
And say they seek to innovate,
And breed disorder in each state,
Yea, that they hate their Soveraign King,
And if they pretend to the Gospel,
Nor Church, nor Commonwealth gainsaid.

Then

Then Libels foul are cast abroad
When filthy slanders lay the load,
Incarnate Devils wee then call
Of men most vile, the worst of all:
Rogues, Theeves and Dunkirkers, fetch out pay,
Compar'd with these, the honest men:
And as for Papists, oh they are
Subjects more true than these by far:
Yea, Puritans wee do them prove,
All such as do not *May-pole* love;
And if some matter there bee found,
That wants good proof to make it sound,
Wee have whole dozens prest to swear,
And freely false witness to bear:
Yea, when my Rogues do victuals want,
When mony, cloaths, and all grow scant,
Then forth a foraging they go,
And fall upon out-comers too.
No pillage seemeth half so good,
As what is stolen from th'owner bold.
Thus do wee joy out foes to grieve,
And 'tis our death that they do live.
And lest you think my charge poore,
Maintain'd alone by th' Rufian sort:
I have some of a better note,
That jet it in a silken coat;
I cannot boast much of their grace,
But this Ile say, they're men of place,
Whose Country-worship hath great praise
For *May-polizing* now adayes:
Though cold enough in better things,
In this they reign like [illegible]
Though bit to th'[illegible]
Yet prodigal to [illegible] mee
Yea, Gentiles of the [illegible]
To mee devoted have their minds,
They keep my Festivals with joy
And fence mee from my foes annoy:
Themselves sometimes will lead the dance,
And Tomboy-like, will leap and prance:

And

And though they seem O [illegible]
As light as feathers in their Cap[illegible]
Yet how much bound to them am I,
To grace me with their lovely [illegible]
And more than these, some learned men,
Perhaps Divines, what say you then?
That have disputed oft in Schools,
I hope these are no simple fools,
These fiffely do maintain my cause,
To bee according to Gods Laws;
They say, I benefit the poore,
And help t'increase the Churches store,
They'l make them good, were's not for me
All love would perish speedily,
They Champion-like, dare to maintain,
That Papists to the Church I gain,
Where neither fear of God nor man
Can make them come, This I say, I can.
O leap for joy, yee Papists all,
Sith these do you my Convents call,
And cleave no more to Popish Rites,
You are Sir *Mey-pole* Proselites.
Now Traveller learn more grace to shew,
And see that thou thy betters know.
Thou hear'st what I say for my self,
I am no Ape, I am no Elf,
I am no base ones Parasite,
I am this great world's Favorite,
And sith thou art now pass'd free,
Let this my blessing with thee go.
There's not a Knave in all the Town,
Nor swearing Gourmer, nor [illegible]
Nor dancing Lob, nor [illegible]
Nor Popish Clerk, nor Priest [illegible]
Nor Knight debauch'd, nor Gent[illegible]
That follows Drabs or Cup or Can,
That will give thee a [illegible]
If thou a *Mey-pole* [illegible]

FINIS.

Lon.